

vent us from incurring the great cause we love, and should aim by all the means in our power to promote, in my devout wish.

Yours truly,
LEWIS TAPPAN.

New York, March 10, 1840.

Essex County A. S. Society.

The Quarterly Meeting of the Essex County A. S. Society was held in the Christian Chapel, Lynn, on the 10th and 11th inst. The Society was called to order at 10 o'clock, A. M. by the president, William Bassett, of Lynn. Prayer was offered by Calvin Chapman, of Andover Theological Seminary.

Voted, That all persons, who are or may be present, and believe in immediate emancipation, be invited to participate with us in the doing of this meeting.

Voted to choose a business committee of seven. Those William Lloyd Garrison, Boston; Philo C. Pettibone, Andover; Oliver Johnson, Boston; Lydia Dean, Salem; Nathan Webster, Haverhill; William Endicott, Danvers; and Hannah C. Hale, Haverhill.

Invited James N. Buffum, of Lynn, to read the Society, a letter just received from a friend in New York, respecting the indisposition of our beloved friend James N. Buffum.

Chose the following gentlemen as committee on the Roll, viz. James P. Boyce, Lynn; Josiah Hayward, Salem; and Richard Hood, Danvers.

James D. Black, of Danvers, was chosen an assistant Secretary.

The records of the last meeting were read by the secretary.

The business committee having retired to prepare resolutions for the meeting, interesting remarks upon the rise and progress of the anti-slavery cause in Maine, were made by Calvin Chapman, recently of that State.

Committee on finance—Abner Sanger, Danvers; Sampson Cummings and James N. Buffum of Lynn. The committee on finance reported, that the Essex Co. A. S. Society is in debt about \$300 dollars. Cash and pledges to nearly the above amount were taken up on the spot, the pledges to be redeemed within a fortnight.

The resolutions appended, were canvassed during the two days of the meeting, with unusual interest apparently both to speakers and hearers.

The number of delegates was larger than at any previous meeting since the formation of the Society.

The number in attendance could not have been less than SEVEN HUNDRED.

The unexampled hospitality of the "Lynn cordwainers" was more than fully exemplified on this occasion, and, notwithstanding the great number present from abroad, who were all provided for, there seemed to be a regret that there were not more!

Very much might be said respecting this meeting in detail; but a mention of the individuals who participated in the discussions, will doubtless furnish sufficient proof of the interest felt on the occasion. They were the following:

William Endicott, Samuel Brimblecom, and Abner Sanger, Danvers; Oliver Johnson, Edmund Quincy, Wm. Lloyd Garrison, John A. Collins, David Lee Child, Boston; Calvin Chapman, Andover; Gould Brown, William Bassett, James N. Buffum, and James P. Boyce, Lynn; A. G. Jennings, Salem; John Burdick, George C. Colwell, Gloucester; Philo C. Pettibone, William Jenkins, and Benjamin R. Downes, Andover; Edwin Thompson, Randolph; William Chase, Salem; Isaac Osgood, Bradford; and C. M. Burleigh of Conn.

We feel gratified in the reflection, that one more blow has been inflicted upon both slavery and proslavery, from which they will not for a considerable time, if ever, recover.

RESOLUTIONS.
Resolved, That the indifference, or open hostility to anti-slavery principles and measures, of most of the so-called religious sects, and a great majority of the clergy of the country, constitute THE MAIN OBSTACLE to the progress of our cause; and that abolitionists, at this crisis, are peculiarly called upon to bear their testimony, both by precept and example, against that hateful spirit of sectarianism, which leads its possessors to prefer the interests of a sect, or the preservation of clerical dignity and domination, to the cause of bleeding humanity.

Resolved, That those abolitionists, who refuse to vote for pro-slavery men to fill offices in the State or national legislature, but who give their money to support ministers who refuse to obey the command of God, to plead the cause of the poor and needy, are building up with one hand, and pulling down with the other—a guilty and a gross inconsistency, and are unworthy to be ranked among the true friends of the slave.

Resolved, That the church which supports slavery, either by precept or example, or apologizes for it, or refuses to bear testimony against it, is not a church of Christ.

Resolved, That as the anti-slavery cause is the cause of God, and founded on the eternal principles of truth, it cannot, in the nature of things, be the antagonist of any sect or party which is not inherently corrupt; and, therefore, that abolitionists ought not to shrink from a faithful application of their principles, and a vigorous prosecution of their measures, even though such a course should be found to involve the overthrow of every sect and party in the land.

Resolved, That the SOCIETY OF FRIENDS, by shutting its meeting-house against the advocates of the slave—and by its unchristian attempts to restrain the freedom of speech of its members as abolitionists—has forfeited all claims to be regarded as an anti-slavery society, and practically identified itself with the corrupt pro-slavery sects of the land.

Resolved, That while we are constrained to take this view of the present condition of the "Society of Friends," we such, we gladly admit that many of its members are true friends of the slave, and are still found in it, some of the most faithful and active abolitionists in the land, who are worthy to be associated with Fox, Penn, Woolman, and Benet.

Resolved, That the fenshish outrage which has lately been perpetrated in Boston, upon DANIEL NAYLOR, a highly respected and venerable member of the "SOCIETY OF FRIENDS," residing in Philadelphia—by tarring and feathering his person, riding him upon a rail, and otherwise brutally treating him, on account of his being a foe to slavery—should excite the generous indignation of the public, and especially stimulate that Society to put forth vigorous efforts for the overthrow of that diabolical system in our land, the existence of which perils the lives and liberties of all those who dare to feel, think, speak, and act as free men and Christians.

Resolved, That while we deeply sympathize with our worthy friend NAYLOR, in view of the unchristian treatment which he has received at the hands of a band of ruffians, we rejoice that he was enabled to exhibit the same spirit towards his assailants, that was shown by JESUS CHRIST while in the hands of his enemies.

Resolved, That the original course marked out by abolitionists, making it no part of their object to organize themselves into a political party, or to open a road to the honors or rewards of political elevation, is still the only true and safe course to be pursued by us; and that we see no good reason to change that course.

Resolved, That, therefore, that the proposition which is now agitated, in certain quarters, for abolitionists to form a political abolition party, is to be rejected, not because it is new, or because our organization has committed itself against it, but because it is not essential to the success of our enterprise, nor necessarily changed or affected by any in our ranks, will certainly promote alienation and discord among us in a case where perfect unanimity is a sine qua non to victory.

Resolved, That, just in proportion to the moral progress of our cause, must be our political success; and that, in carefully refraining from forming a political party, and from identifying our cause with the existing parties, but reserving our political power to be used impartially in favor of either party that may be disposed to put in motion anti-slavery candidates, we shall unquestionably succeed in bringing over both parties to the side of bleeding humanity, through the might and majesty of moral power.

Resolved, That this Society most cordially concurs with the Mass. A. S. Society, in recommending the immediate and universal adoption of the WEEKLY CONTRIBUTION PLAN, by which all petitions, memorials, resolutions, and papers, relating in any way to slavery, are to be presented to the friends of the slave, and to relieve the lecturers of the various embarrasements which are necessarily connected with the repeated application for funds.

Resolved, That the standing rule which has been adopted by the House of Representatives of the United States, by which all petitions, memorials, resolutions, and papers, relating in any way to slavery, are to be presented to the friends of the slave, and to relieve the lecturers of the various embarrasements which are necessarily connected with the repeated application for funds.

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very and the slave trade, are not allowed to be received by the House, is a startling and high-handed act of tyranny; and, instead of disheartening the friends of freedom in their warfare against slavery, should fill them with new zeal and determination to persevere until they triumph over all opposition.

Resolved, That this measure, which has been adopted by the House of Representatives, is a palpable violation of the Constitution of the United States, a bold denial of inalienable rights, and a stretch of power, which can never be quietly submitted to by a free people.

Whereas, Questions of great importance, affecting the integrity, purity and unity of the AMERICAN ANTI-SLAVERY SOCIETY, will probably come up for discussion at the approaching annual meeting of the Society at New York, in May next; therefore,

Resolved, That we call upon all the tried friends of our cause, in this Commonwealth and out of it, to rally at that meeting as strongly as possible, in order that no action may be taken at that occasion, at war with the genius and scope of our organization.

Resolved, That Freedom and Slavery are natural and irreconcilable enemies; that it is morally impossible for them to endure together in the same nation; and that the existence of the one can only be secured by the destruction of the other.

Resolved, That slavery has exercised a pernicious and most dangerous influence in the affairs of this union, from its foundation to the present time; that this influence has increased, and is increasing, and cannot be destroyed, except by the destruction of slavery or the Union.

Resolved, That in the opinion of this Society, the spirit of Christian love and brotherly affection, which has pervaded this convention at its present meeting, furnishes a stronger proof of the ultimate success of the cause of universal freedom, than any political combination whatever.

On motion of P. C. Pettibone, of Andover, Resolved, That the eleven members of the Legislature of this Commonwealth, who recently voted against the resolutions, introduced by George Bradburn, Esq., defending the right of petition, and condemning the infamous gag resolutions which passed the National Legislature, on the 28th of January, be unworthily longer to represent the sons of the Pilgrims.

On motion of Nathan Webster, of Haverhill, a vote of thanks was given to the First Christian Society in Lynn, for the use of their chapel for our quarterly meeting.

WILLIAM BASSETT, President.
GEORGE FOSTER, Secy.
JAMES D. BLACK, Assistant Secy.
Lynn, March 12, 1840.

Expense of a Trip to England.
For the information of those of our friends who intend to visit England the coming summer, as delegates to the world's convention, I forward you the following estimate of the probable expense of each delegate. The estimate is based upon my own experience during a three-months' residence in England, last year.

ESTIMATE OF EXPENSES FROM BOSTON TO LONDON, VIA NEW-YORK AND LIVERPOOL.

Passage to New York, 5 50
Expense of porter, cab-hire, board, &c, in New York, 6 00
Passage from New York to Liverpool, 100 00
Steward's fees, 10 00

Board 2 days in Liverpool, 20 10s
Cab-hire, porter, custom-house fees, &c, 0 10
Fare from Liverpool to London by railroad, 2 10
Incidental expenses on the road and cab-hire to boarding-place, 0 08
Board in London 30 days, at 5s per day, which will cover every expense, 7 10
Incidental expenses in London, 3 06

I pound sterling costs \$4 85, \$72 75
Fare from London to New York, including steward's fees and shipping expenses, 120 00
Fare from New York to Boston, custom-house charges, board in New York, &c, 15 74

To the above estimate may be added \$20 for small expenses, which will increase the amount to \$250—the smallest sum, which, in my opinion, will be required to accomplish the journey; and it must be borne in mind, too, that no allowance is made for extra expenses not immediately connected with the business of the convention, such as travelling, exhibitions, &c.

Allow me here to recommend to the attention of delegates, the boarding establishment of Mr. MARK BRIDGES, No. 10, Queen-street, Southwark Bridge, London. The house is pleasantly and centrally situated. It is within 100 rods of St. Paul's Cathedral, 1-4 of a mile from the bank, about the same distance from Guildhall, 50 rods from Cheapside, the principal thoroughfare of the city, and within 1-2 mile from Exeter Hall.

Mr. Bridges is an old and tried friend of the cause. He has been employed as an agent for the British and Foreign Anti-Slavery Society, in which situation he performed good service for the slave. His house is the resort of anti-slavery people. Our friends George Thompson and John Scoble make it their headquarters in London; and David Lee Child, of New York, who has been in England, and will, I doubt not, agree with me in recommending it as a pleasant abode for the delegates during their stay there. The charges at this establishment are quite reasonable, never exceeding 5s sterling per day. Though it is so near to the centre of the city, it is one of the most retired situations that can be found in the great metropolis. Queen St. Place is a large and commodious square, opening to the river, and Southwark bridge is a toll bridge, for which reason there is very little passing over it.

Yours truly,
CHARLES P. BOSSON.

World's Convention.
UTICA, (N. Y.) March 7, 1840.

I observed in the Liberator of 28th Feb. some editorial remarks made in reply to a letter from a correspondent, relative to a passage to England; and I fear that impressions may be created by the article to which I refer, which will prove unfavorable to the interest of the London Convention. I had hoped that a large number of American abolitionists would attend that Convention, and I believe that this will be the case; but only a few of us would go, if the expense of the voyage were to be \$400 or \$500.

I am possessed of facts, which lead me to make a very different estimate of the expense. I have, within a day or two, had a common merchant agent of one of the Atlantic Packet Ship Companies, and he assures me that a passage can be obtained, this spring, in their best ships, for \$200—(i. e.) a cabin passage.

Passage out then would be \$20 00
Board in London for 30 days, 30 00
Contingent expenses, 50 00

I am persuaded that \$200 will be all that any economical gentleman need spend in attending that Convention. The expense may be reduced one-half by passage in the cabin of a common merchant ship, and three quarters in the steerage of the packet-ship. So that he can spend from \$75 to \$200, and in either case be supplied with all the comforts, and in the latter, with the luxuries of life.

I hope you will publish a letter, that all your readers may be possessed of the facts I have mentioned. The facts can be relied upon, for I have attended to that Convention, if I had to undergo the horrors of the middle passage, (if life could be endured,) rather than stay at home. It will be the grandest assembly of human beings that ever met on the globe. For the time never was before, that the great interests of humanity ever called together so representative piety, philanthropy and abolition of the race of man. Let the blessing of God descend upon the head of every man and woman in the world who wants to go, or who will pray for us if they stay at home.

Your brother,
Your brother,

President Boyer has laid before the Haytian Senate and House of Representatives, a projected law for the suppression of the negro slave trade, declaring it to be piracy, and punishable as such.

Resolved, That while we view with horror and detestation the introduction of gag resolutions into Congress, and consider them a sufficient outrage upon our rights as citizens, and a dishonour to our country, we have decided that the most proper disposition we can make of the papers is to return them to the office of the Massachusetts Abolitionist. Thus will confer a favor upon us by delivering the accompanying package according to its direction.

By order of the Board of Managers,
E. G. TABER, Cor. Sec.

West Wrentham A. S. Society.
WEST WRENTHAM, Feb. 28, 1840.

The West Wrentham Anti-Slavery Society held their quarterly meeting, the 24th inst., when the following resolutions were adopted:

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Letter from James C. Jackson.
WATERLOO, 3d month, 6th, 1840.

My dear and DEARLY BELOVED GARRISON:
These reaches you, you will have been informed by my friends, that I have been a sick man, and am so still; though I am slowly recovering. How truly grateful I am to God, that I may look out of my window this morning, and not only see, but feel, the beautiful sunbeams playing upon creation, and know that God is the maker of them all. My sickness has, for the major part of the time, been attended with delirium, and scenes of the time of aggravated type; so much so, that, at one time, I was considered as running imminent risk of having the main spring snapped. But, since the middle of the day yesterday, I have felt myself once more in the world of mind. How sweetly touching are the following lines to me at present!

But what for those who trample on the mind!
A dreadful thing—they know not what they do,
Or what they deal with it! Man perience may bind
The torch he quenches, or to music wind
Again the lyre-string from his touch that flow:
To lay hands upon God's mysteries there!

I am now considered safe; and though weak in body and mind, I cannot refrain from writing you this morning from my sick chamber at Waterloo.

The Liberator came to hand this morning, and I went to poring over its contents, forgetting that I was so languid in my effort to get a little intellectual food; for a person depraved, and reading has made me absolutely voracious. I see you are fighting the battle yet with your accustomed vigor. O! how I long to stand by your side, and the rest of the lion-hearted host that are battling for the rights of man in the old Commonwealth of Massachusetts! Impudence and falsehood are at their height yet among you. Yet—truth will triumph, and world, have not feared it. My object in writing you specially is, to let my friends know, through the Liberator, how I am; and, in so doing, to state to you, that you need not fear at all for Western New York. You will have received the account of the Bloomfield Convention, where the political party schismers, and the gag resolutions, were met with a "Waterloo defeat" at this place—a large convention voting to lay the resolution on the table, only two dissenting voices!

The abolitionists of Western New York, at the Waterloo meeting, called a convention at Farmington, on the 17th inst., to oppose the cottons lying west of Onondaga into a Western State Organization. That organization will be much more efficient than the Eastern; for, to tell the honest truth, Gerrit Smith is at present the New York State Society, though he has done up his public work in the anti-slavery cause, and now confined at home with a very severe and painful illness.

I am glad to see the shrinking that the editorial corps manifest in the independent nomination scheme. John G. Whittier thinks it inexpedient. Well, this is better than nothing at all. William Goodell has written four long articles to prove what every body knew before, that the party politics of the day are corrupt; and he has sold his readers what they may fairly doubt, I think, that, by and bye, he will go into an examination of the question, whether men cannot be elected without "caucus nomination." When this is done, he will doubtless think that the question is settled. You may rely that, at least, the most characteristic and distinctive would be, *balance of power system*. Interrogation is not *essential*, and therefore should not be used. I make this objection, because I see advocates of a third party bringing forward the arguments in favor of the former, as the strongest in support of the latter. I observed this especially in Alvan Stewart's late letter, published in the Liberator, where all his arguments, which possess very weight, go directly to the support of our former mode of action by a balance of power. Very respectfully,

Macedon, 2d mo. 28, 1840. J. J. THOMAS.

The Great Anti-Slavery Conference.
The London Western brings us a copy of the Circular Letter issued by the Committee of the British and Foreign Anti-Slavery Society, respecting the Conference of Anti-Slavery Delegates, to be held in the city of London on the 12th of June next. "Freemasons' Hall" is engaged, with commodious Committee rooms, and the delegates are asked for the names of the Delegates to be asked for in advance. The measures to be proposed by the Conference are restricted by the principles on which the B. & F. Society is founded, one of the most material of which is, that no countenance shall be given to the employment of forcible measures for abolishing slavery or the slave trade. Our friends in England are exceedingly earnest in urging that a full and able delegation should be sent from this country, and that neither pains nor expense should be spared for that purpose. The following is the Circular referred to.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.
27 Broad Street, February 15, 1840.

The Committee of the British and Foreign Anti-Slavery Society, from the information they have already received, not only from their friends in this country, but from various parts of America, Europe, the West Indies, &c., have reason to expect a very numerous attendance of Deputies from different parts of the world, at the General Anti-Slavery Conference, to commence on the twelfth of June next. They have secured Freemasons' Hall, with commodious Committee rooms adjoining, for holding its sittings. They are anxious to receive as many of the different Anti-Slavery Bodies who may appoint deputies, the names of the Gentlemen who are to represent them. Such deputies and the members of the London Committee to form the Conference. The business of the Conference will comprehend the following among other matters:—Information as to the state of Emancipation in the British West Indies, &c.; the nature and extent of Slavery in the different countries where it exists, but especially as regards the African Race and their descendants; the nature and extent of the Slave Trade; and, finally, the best measures by which, consistently with the principles of the Society, the Slave Trade can be abolished, and the total and unconditional abolition of Slavery, and the welfare of the emancipated population secured.

The Conference will probably close its labors by one or more public meetings at Exeter Hall.

On behalf of the Committee,
M. A. CHAPMAN, Chairman.

It is supposed that \$500 to each delegate will be sufficient to defray all the necessary expenses from New York to London, attendance on the Convention, and return. Should our London friends be disappointed of the expected attendance from this country, they may be assured that it is owing solely to the extreme pressure of the present general embarrassment.—*Emancipator.*

By giving the enclosed letter a place in your paper, you will be doing a favor to all the members of the Boston Female Anti-Slavery Society who feel interested to learn what is done in its name, without its knowledge or consent.

Yours respectfully,
M. A. CHAPMAN.

NEW BEDFORD, 3d mo. 8, 1840.
DEAR FRIEND: A package, purporting to have been sent by the Boston Female Anti-Slavery Society, has been received by the Female Anti-Slavery Society of this town. On examination, we found that it was addressed to the N. B. Female Abolition Society. As no society bearing that name exists here, we know not where the package was sent, or what it contains. (The terms anti-slavery and abolition having been, until recently, applied indifferently to all societies for the extinction of slavery.) We thought the package probably intended for us, and accordingly opened it. The contents were 25 numbers of the Mass. Abolitionist, the organ of the Boston Anti-Slavery Society. As this circumstance, though insignificant in itself, is important when taken in all its connections, we have thought it our duty to give information to the members of the Boston Female Anti-Slavery Society, of this unauthorized use of their sanction and name. Recognising no persons but those who have been appointed by the officers of the Boston Female Anti-Slavery Society, we have decided that the most proper disposition we can make of the papers is to return them to the office of the Massachusetts Abolitionist. Thus will confer a favor upon us by delivering the accompanying package according to its direction.

By order of the Board of Managers,
E. G. TABER, Cor. Sec.

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West Wrentham A. S. Society.

Whole Number 401. Vitality of Old Essex. The Society adopted a resolution, unanimously condemning the proposition to form a third political party. The Weekly Convention Plan was cordially approved, and we have no doubt will be generally adopted in Essex County.

Of the hospitality of our friends in Lynn, we cannot speak in adequate terms. It was cordial, bountiful, in the extreme. Notwithstanding there were so many to accommodate, their only regret seemed to be that there were not more! We are never more happy than when we make a visit among the intelligent, kind-hearted, enterprising people of Lynn.

A female friend who was present at the meetings, has made a report of a portion of the debates, for which we shall try to find room in subsequent numbers.

The World's Convention. The Emancipator says:—The first proposal for such a meeting, so far as we know, was made in the Emancipator of March 28, 1839, in an editorial paragraph. It was a grand proposal, and therefore we gladly give credit to whom credit is due. It is, perhaps, somewhat remarkable, that our English countrymen propose to restrict the measures that may be devised by the Convention, on the principle of NON-RESISTANCE, or moral suasion only—giving no countenance to the employment of forcible measures for abolishing slavery or the slave trade!—not even sanctioning the sending of armed ships to the coast of Africa, for the capture of slave vessels! How this proposition will be received by certain belligerents among us, we cannot tell.

In regard to the expense to be incurred by each individual who shall attend the Convention from this country, one of our correspondents estimates it as low as \$200. Our friend Boston shows, in figures, that it will probably be not less than \$350. We estimated it at from \$400 to \$500. The Emancipator supposes that \$500 to each delegate will be sufficient to defray all the necessary expenses. Our friend who names the sum of \$200 may rest assured that he is wide of his mark, supposing that the delegate shall go as a cabin passenger in any one of the following packet ships:

May 1, Europe,	Liverpool	\$100
" 2, St. James,	London	100
" 7, Bristol,	Liverpool	120
" 9, Oxford,	"	100
" 9, Great Western,	Bristol	120
" 10, Montreal,	London	100
" 14, Sheffield,	Liverpool	140

There will doubtless be incidental expenses, peculiar to such a Convention. Something will depend upon the length of time it may be in session. We should not be disposed to place our estimate much, if any, below \$400.

The Emancipator is of the opinion, that there will not be time for the delegates to arrive in season for the Convention, and yet attend the annual meeting of the Parent Society, on the 12th of May. That meeting will probably occupy three or four days. In view of this fact, the Board of Managers of the Massachusetts A. S. Society have requested the Executive Committee, at New-York, to call the meeting one week earlier. They can do so, if they think proper, and we trust they will consent to make the alteration; for it is to be taken for granted, that those who may be delegated to attend the Convention, will feel a special desire to be present at the annual meeting, which is pregnant with good or ill to our anti-slavery organization. So important do we consider that meeting, that if we were sure of losing our seat in the London Convention by remaining in New-York to participate in its proceedings, we should certainly remain; for, whether the annual meeting be held on the 5th or 12th of May, we shall allow nothing but insurmountable obstacles to keep us from it—and we trust this is the feeling and sentiment of all those who are anxious to preserve the integrity and vitality of the American A. S. Society. As the London Convention will not be held till the 12th of June, we have little doubt that delegates will arrive in season, even if they should not leave this country until the 16th of May; but it would be safer to have the annual meeting of the Parent Society held as early as May 5th, as that would allow ample time for the voyage.

Pittsford. The degradation of mind into which the editor of the Abolitionist has fallen, since he came into this State, is very low. His latest effort to destroy the State Anti-Slavery Society is to stir up, if possible, the jealousy and selfishness of our colored brethren, by insinuating that it has no regard for their intellectual and moral improvement, and by giving currency to scandalous imputations upon its character for philanthropy. He has inserted in his columns a communication, purporting to be signed by 'A Colored Man,' crowded with bitter reflections upon the old society, and the Liberator. That Eliza Wright, Jr. can stoop to an act like this—can make himself a party to such an assault upon his old associates—is equally pitiable and pitiful; for, however much he and they may differ on the subject of 'woman's rights' or 'political action,' he knows full well that a more disinterested, upright and generous body of men than the Board of Managers of the Mass. A. S. Society, cannot be found in the extended range of American abolitionists. How much they have said, and done, and sacrificed, and perilled, and suffered, and redeemed, and elevated the entire colored population of the United States, it does not come within the scope of language or figures to estimate. And now to be taunted with being hollow-hearted, with 'pretending' 'deception,' with making 'pharisaical pretensions,' with feeling no interest in the condition of our colored population! Verily, this is more difficult to bear than all the avowed enemies of abolitionism have been able to threaten or execute. Yet it is endorsed, by the editor of the Abolitionist, as 'credible to the head and heart' of the anonymous assailant! Let him but give the name of 'A Colored Man' in Boston, and his publicity will cover them both with confusion of face.

In order to show in what estimation the Mass. A. S. Society was held by Mr. Wright, when he was true to the cause, we quote the following passage from his pen, contained in the First Annual Report of the American Society:

'Till the organization of the New-England (now Massachusetts) A. S. Society in 1832, there was scarcely a ripple of pity for the slave which was not diverted to the extraneous or rare race. The formation of that Society, so much despised and derided, was the era of a mighty reformation. It led on to the Convention of the 4th of December, in Philadelphia. Then the standard was raised distinctly before the whole American people. The effect is as if an oppressive spell had been removed from the humanity of the nation. Men are every where awakening to the claim of two millions of their brethren to bondage; they are associating at their former prejudices, and blindness, and folly: they are girding on the armor of our victorious principles.'

In his second Annual Report, Mr. Wright used the following complimentary language:

'The New-England A. S. Society, the pioneer in this holy cause, has been at work with its accustomed zeal. It has assumed the name of the Massachusetts A. S. Society, and its labors will hereafter be confined to that State. When we look at the present commanding influence of this Society, and remember the contempt which was poured upon the devoted handful who formed it three years ago, we may well exclaim, 'How great a matter a little fire kindleth!'

In his third Report, Mr. Wright spoke as follows:

'The State auxiliary of Massachusetts, in point of age and fact the Parent of all the Anti-Slavery Societies, has gone forward with its characteristic ardor and devotion, having expended during the past year not less than \$6000.'

But we are tired of quoting the editor of the Abolitionist against himself.

PARTY ATTACHMENTS. The editor of the Friend of Man says:—We are desirous of knowing to what extent party attachments array abolitionists against independent nominations. We can tell him that, in this State, those who are the most warm for party attachments are the least favorable to such nominations.

Division to promote Union! The editor of the Abolitionist is given to comparisons, analogies, illustrations, &c.; but, such is our obtuseness, we cannot always see how, by such instruments of speech, he is able to make black white, or red yellow. In his last number, he says the 'new organization' is for peace. This must sound oddly to the ears of those who have perused that paper for the past year, or who have listened to the rancorous vituperations of the agents of that organization against the old society, in their public speeches and private conversations. 'For peace,' is it? What! peace with a Society which, according to the same editor, is a great stumbling-block in the way of emancipation—which has 'lost the staff of accomplishment'—which has tied a mill-stone to the neck of the anti-slavery enterprise! 'For peace,' forthwith! How? Why, by discriminating all sorts of calumnies and falsehoods against the old society, and endeavoring to destroy it by lopping off its auxiliary societies, and making them part and parcel of the Abolition Society! If this is peace, in the name of all that is inoffensive, what is war? Our neighbor is amazed that we cannot understand so plain a case. He says—

'The Liberator professes astonishment at the idea of a separation for the sake of peace—as though it were a self-explanatory absurdity. There was a new-organization peace-maker under the old dispensation, of whom we read—

'And Abram said unto Lot, Let there be no strife between me and thee, and between my herdmen and thy herdmen; for we be brethren. I pray thee, let me hear thee say, 'Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.'

Let us see whether the Abolitionist will acknowledge a just analogy in the two cases. 'We be brethren,' said Abram to Lot. Is this the language of the new organization to the old? No! What is it? Remember that, on the success of the Massachusetts Abolition Society, depends, under God, the success or failure of the anti-slavery enterprise in this State! [See the Address of the Executive Committee of that Society, in the 35th No. of the Abolitionist.] That is a brotherly strain! It sounds so amiable—so catholic!

Again: 'Let there be no strife.' Why not, if the old society is false to its professions? And if it is not false, why this separation? Further—'If thou wilt take the left hand,' &c. So, then, the new organization is willing to change places with the old, at any moment! It is perfectly accommodating in the matter—ready to wield the 'staff of accomplishment,' or to give it up to be used exclusively by the old society! Is it so? What says our neighbor on the subject of position, in his 36th No. 2? 'Is the Massachusetts A. S. Society's former position now occupied by the new society? What sort of a separation is that?' Our neighbor does not profess to understand the merits of the controversy between the herdmen of Abram and Lot. It seems to have grown out of the narrowness of location. 'The land was not able to bear them; that they might dwell together, for their substance was great.' But is not the anti-slavery platform broad enough to contain all who are the true friends of humanity? Certainly! Then, why this separation?

